The Bombay Guardian.

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WEEKLY REVIEW.

—WE are learning in these days that greatest revolutions can be effected without armies. A very great revolution has been just accomplished in Egypt, which, humanly speaking, was one of the least hopeful of kingdoms, most hopelessly enslaved to a stupid absolutism. And the manner in which this revolution has been brought about must appear marvellously mysterious to the people of Egypt, and of Asiatic countries. Two or three Englishmen, invested with no particular insignia of power, plain men of figures, have visited Egypt and overhauled the accounts, and the result is that they have compelled the Khedive to give up the immense estates that he had filched from his subjects and even to abdicate his position as absolute ruler (or Viceroy) and become simply the head of a constitutional Government. It once seemed a very pleasant thing for the ruler of Egypt to raise loans in England and spend the money on purposes of self-gratification; but it is one thing to sow and another to reap, and he now discovers that he has opened the door for English ideas, and we may yet have the satisfaction of seeing this land so long cursed by oppression liberated and started on a new career.

—ANOTHER of the elegantly-printed Marathi tracts of the Columbian Press Series, Satara, has reached us. We confess that it is very pleasant to see such printing, a refreshment to the eye. As our readers may be aware, these specimens of beautiful printing are from a private press in the house of a missionary, and the printing is done by his own children. The title of this tract is Uncle Johnson. It is an account of a pious American negro who was a slave till he was a hundred years old, and after that lived many years, witnessing to the grace of God.

—IT is to be hoped that there will not be much further delay in so organizing the Government in Bulgaria that the feeling of accountability will reach the country towns and outlying villages. It is affirmed, and it is quite credible, that in many places the Bulgarian hatred of Mahomedans has been for some time manifesting itself in slaughter and outrages of every kind. No people are so likely to abuse power as those who have long been subjected to oppression and who have been liberated by the intervention of a foreign power. The lawless spirit once aroused, is not easily arrested, and we are told that injuries have been inflicted not only on the Mahomedans but upon the Greeks, Catholics and Jews.

—THE home papers mention the death of the Rev. John Cooper, aged 81. He came to Bombay in 1823, along with the late Rev. Jas. Mitchell, in connection with the work of the Scottish Missionary Society, and returned in 1834. He has been at home 44 years.

—WE are happy to say that the health of the Rev. Geo. K. Gilder, of the M. E. Church, has so far improved that he has been able to take charge of the work in Egutpoora. He hopes also to visit the line of Railway as far as Bhosawul.

—WE have this week the telegraphic announcement of a most deplorable catastrophe on the Thames in the immediate vicinity of London. On Wednesday night last an excursion steamer, returning from a holiday trip to Sheerness, was run down by another steamer, and 600 passengers were drowned. The particulars of this terrible accident will be awaited with great anxiety.

—WE are just getting through the Gunputtee festival. We would like to know how many images of the elephant-headed God have been made and sold in Bombay in the last fortnight. (Will some one obtain the statistics?) Every Hindoo with the slightest pretensions to orthodoxy, purchases and brings home, with as much pomp as his means allow, one of these monstrous images. Installed in the best room of the house, Gunputti receives such attentions as would be paid to a royal visitor, with the superadded respect of divinity. He is entertained, night after night, with flowers, sweetmeats, lights, pictures, incense, songs and dances, and all the resources of the worshipper are taxed to render homage to this grotesque and ridiculous image. On the day of his departure he is placed in a palkhi, or similar vehicle, and with dances, music, shouts and flying banners he is taken to the sea or some other body of water and there respectfully drowned. This is whereto we have attained in Bombay, 1878.

—WE are exceedingly surprised to learn that the Hon. Rao Saheb V. N. Mandlik, at the time of the last lunar eclipse, got himself weighed with Rupees amounting to 9,500, and set these apart to be distributed to mendicant Brahmins Our readers are doubtless aware that this was formerly a favourite mode of obtaining righteousness in this country, among Rajahs. Who would have supposed that the Hon. Mr. Mandlik would have done such a thing? Let it not for a moment be supposed that there is any charity in this. These mendicant Brahmins are the last persons in the community who are in danger of dying of starvation. They are a most pampered set, and it would be an immense blessing to themselves and to the Hindoo community if they were allowed to approach the confines of famine, so that they might be led to seek a livelihood by their own honest exertions. The act of the Hon. Mr. Mandlik will be regarded throughout India as a glorification of Brahminism, of the system that has proved such a curse to this country.

—C. B. W. ASKS who will supply the Railway Reading Rooms with good religious newspapers?

A WORD or two may still be needed from us with reference to points brought forward by J. F. P. in his last letter to us. We wish it to be understood by our Roman Catholic friends, that while we fully recognize the sufficiency of Scripture for the revelation of God's will to all who are willing to be guided by it, we do not discard any thing that is of the real nature of testimony. The writings that have come down to us from the first three centuries have been found very valuable in determining questions relating to facts of those days. We may learn from them what was most surely believed in those days by the main body of Christians. We refer not merely to Christian writers, but to their adversaries. We are very much mistaken if Protestants have not outstripped all others in the exploration of the various departments of Christian Archæology. Coins, monuments, manuscripts, hieroglyphs &c. all have been found useful in furnishing testimony to what existed and what was professed in those days. This is altogether different from reliance on an unwritten word. That testimony is eminently useful in showing that there was no Roman Catholic Church in those days. There is not the least trace of a system in which the Bishop of the Church in Rome is made the grand referee for the determination of articles of faith or for any other purpose. The conception of a church in which all existing churches of Christ, wherever planted, in Asia, Africa or Europe, were all united in one great organization, holding assemblies from time to time in which all the churches were represented by delegates, and in which decisions were made affecting the whole Church, is a conception of which we find no trace for half a dozen generations after the days of the apostles. The first general Council was held in 325, not in Rome, nor in Italy, nor in Europe, but in Asia, in the town of Nice. Thus for three centuries the apostolic churches planted in a thousand different localities, pursued no concerted course of action; their unity consisted simply in their common adherence to the Scriptures. The epistles to the seven churches, dictated by our Lord to his servant John, show how far the churches of that day were from any such uniformity as the Church of Rome delights in. Defective as many of these churches were, it is still not to be questioned that the palmy days of the Church of Christ, as regards spiritual power, and victory over the world, were the very days in which there was nothing like a great world-wide organization, such as was subsequently aimed at. The Council of Nice was neither convened by the Bishop of Rome, nor presided over by him.

(Communicated.) The following extracts are taken from a Sketch of the Coimbatore Mission from 1830 to 1861. In this sketch the Rev. W. B. Addis gives a narrative of his labours as a missionary in the town and district of Coimbatore, during the long period of thirty-one years, in all which time neither Mr. nor Mrs. Addis ever left India. The narrative was printed for private circulation; but, by kind permission, we are allowed to give a wider publicity to some of the results of this devoted missionary's experience, in the hope that they may be useful especially to those carrying on mission-work in the 'regions beyond.' The devout spirit moreover, which breathes in all that Mr. Addis relates of his own work, as well as in his reflections and suggestions for the guidance of others, is most exemplary, and ought to be edifying to all readers.

One of the points which Mr. Addis insists on as of special importance to Missionaries opening up a new field is the training of native helpers. These should be men raised up on the spot by the divine Head of the Church, humble-minded, and zealous, spiritually, mentally, and physically qualified for the work, and not strangers trained elsewhere, and unacquainted with the people and district.

Writing of the year 1853 Mr. Addis says; All the out-stations are occupied either by evangelists, preachers, or native teachers. Others, of the same grades, are at the head station, from which they itinerate into the surrounding country for many miles around, visiting towns, villages, markets, and fairs, and taking part in the daily examinations of vernacular schools. They constantly preach the Gospel in every direction, distribute portions of Scripture, and tracts, and attend to any adults who may place themselves under Christian instruction. Such are the instruments and the means required for the evangelization of a country district, men from among the people themselves, to whom they will listen, and who are not likely by any inadvertency to incur the prejudices of their fellow-countrymen, being well-versed in all the common usages of life, and the peculiarities of the Hindus, while at the same time they are acquainted with the subterfuges of the upholders of idolatry and the more subtile sophistical reasoning of the Vedantists. Till many more of this class of labourers are raised up it is vain to look for a wide dissemination of the Gospel. Placid, humble minded

men are required, well-grounded in Bible knowledge, Christians in the true meaning of the word, and of sufficient attainments in general literature to ensure the respect of those called learned among the people, but not removed by any supposed attainments at too great a distance from the generality of the inhabitants, nor unfitted for a ready access and friendly communication with grades and castes of all sorts. For this purpose a preparatory class is absolutely necessary in which youths of the Christian congregation and schools can carry on to a greater extent the study of the truths in which they have already received elementary instruction. For a couple of years, or even three, these youths should devote the greater part of their time, without secluding them so as to engender too great sedentary habits, to the attainment of the requisite qualifications for their intended work. Special attention may be paid to those of quick parts, or whose maturity in the Christian life has been coupled with early and judicious training. But some amount of special training and preparation will be found necessary for all such agents, whatever may be the difference in their intellectual powers, or in their previous acquirements.

One European missionary could effectually superintend half a dozen or more auxiliary stations, as long as such supervision is necessary. The time will come when the Native agents will be able to stand independently without this supervision; and this time will come perhaps much sooner than is anticipated by those whose unbelief does not permit them to see the signs of the times.

Mr. Addis states his experience of these native agents to have been that he found them diligent and faithful in their important duties in their several spheres, and generally well received by the inhabitants. This is especially the case, he adds, where by a residence of some years they become known to all classes of the people. In such cases they often meet with no little kindness; for although they are prohibited from receiving any pecuniary assistance that may be offered to them by the heathen, yet the rites of hospitality are often pressed upon them, and respectable inhabitants of the towns and villages which they visit when preaching frequently invite them to a repast. This happens especially in the evenings, after the usual occupations of the day of those engaged in agriculture are over, when perhaps some express a desire to hear what the teacher has to communicate respecting the doctrines and requirements of Christianity. In this way much prejudice, and many wrong conceptions of Christianity are removed, and a cordiality is established which facilitates future operations. (*To be continued.*)

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THE GENESIS OF THE PRESENT WORLD.

Geology can tell us what once existed and can tell us something of the order in which those things came into existence, but can furnish no disproof to the hypothesis of occasional intervals of non-existence. It can take account of changes but not of changeless intervals. It can show that some creatures came after others; but cannot determine that this order was successional and uninterrupted. Let us conceive that this globe was once a world stocked with trees and animals of various orders and of a certain development, with atmosphere and distributions of sea and land suited to their exigencies; that it continued for thousands of years, and was then allowed to terminate, so far as regards the plants and animals and the conditions demanded by them, and after a period of silence and inaction, a new world was called into existence having many orders of animals and plants corresponding to those that previously existed, and others of a higher order; let us suppose that this new world runs its course and fulfils its ministry, lives its world-life and then dies to be succeeded by an interval of repose, and another new creation; men of science can utter no word in disproof of this supposition. Some of them who have the idea that nature abhors the supernatural, and that the aim of Deity is to minimize its own action, will cry out against the new creations involved in this hypothesis; but they cannot bring any thing from geology to disprove it. This hypothesis, while it leaves the genuine discoveries of geology undisputed, harmonizes with the Mosaic account of creation. In the first verse of Genesis, we have a declaration that God is the author of all that exists, including the earth. The history of the earth is then taken up at a point very far down in time Before the beginning of the six days' work, the earth is seen to be *Thohu wa bohu* as the Hebrew has it, viz. without animal and vegetable life and not enjoying the conditions favorable to such; the geological eras are all behind; the production of a new world, adapted to man's abode is about to take place. The work of the six days is not creation, in the sense of production out of nothing; it is rather a work of arrangement and of separation. Dense and darkening vapors envelop the earth, so that there is no heaven, no heavenly bodies. As the infant in the mother's womb is excluded from all relations with the external world, so the earth as described in Gen. i. 1 is cut off from all relations with other orbs. By a very simple alteration in the constitution of the atmosphere, a change could be produced upon the earth corresponding to that which is described in the Mosaic account, as having preceded the six days' work. At all events here we have, plain enough, a statement to the effect that the earth already existed before the *fiat* which called light into existence. The meaning of this is that light was made to reach the place inhabited by the darkness mentioned in verse 2nd. This would seem to have been effected by some alteration of the atmosphere, so that the dense vapors brooding over the earth were somewhat dissipated. For the object is simply to describe the place that God was fitting up for man's abode. A continuation of the same process on the 2nd day caused the vapory envelope to rise and take its place in the skies. The first day was like a day of dense fog and mist; the second day was like a cloudy day. On the third day we have not the creation of land and water, but their separation; such a distribution of them as was needed for the exigencies of the new world. Vegetation follows. Next the clouds are dissipated and the heavenly bodies are seen. They stand now in such relations to this earth as is demanded by the existence of life on the earth. The word translated "made" in vorse 10 is constantly used to signify set, appointed, constituted. This does not at all conflict with the belief that previous worlds had been illuminated by them.

Having been requested to write on this subject, we have done so, but we have treated the matter concisely, having in former years written at considerable length on the subject. We have found it impossible to receive the explanation of the 1st Chap. of Genesis which makes the successive days to be geological periods, for reasons both geological and Scriptural. We hold that no geologist is able on scientific grounds to reject our explanation. It concedes to Geology all that Geology can possibly demand. As for the idea that the supernatural must be minimized to the utmost, at any cost, we reject it as a mere figment of the brain. It is not merely the first chapter of the Bible which conflicts with this idea, but every page of the Bible.

INTERNATIONAL BIBLE STUDY.

September 15th, 1878.—*Daniel* VII. 9-14.

In the first part of this chapter we have a symbolical intimation of four great empires that should succeed each other on the earth, the same of which we have an outline in the second chapter of this book, the Babylonian, the Medo-persian, the Grecian, the Roman. The Spirit of prophecy finds the autocracy of this last empire reasserting itself in another form, and a comparison of this with other prophetic Scripture, shows that the peculiarity of this new manifestation of power is that the temporal power is employed to advance a certain form of religion. In verses 24, 25, we have this account: "he shall be diverse from the first, and shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High and think to change times and laws." The same horn made war with the saints and prevailed against them, until the Ancient of days came. We are now living under the fourth Empire in this modified form. Paul speaks in 2 Thessalonians of this power as the apostasy and the Man of Sin. In the verses assigned to the lesson we have a very sublime description of the Ancient of days upon the throne of judgment, determining the overthrow of 'all rule and all authority and power' (1 Cor. xv. 24) and the advent of the Messiah's kingdom. The government of the Son of Man shall come in the place of these earth-born empires and pervade the whole world. God as it were adjudicates between the rival claims of the governments of the earth and of the kingdom of our Lord and Saviour Jesus Christ. The great power centralized in the seven-hilled city, claiming to have command of the gates of heaven and hell, and to rule the world in the name of Christ himself, receives sentence of condemnation and passes away. Christ is made known in his true character and all that is not of him is shown in its true aspect. The description given of the Ancient of days is not essentially different from the representation of Christ himself in Revelation. Here it would seem to designate the Deity without reference to distinction of persons; and the bringing of the Son of Man to the throne of deity would seem to indicate that world-wide proof that is to be given to all mankind that Jesus the Christ is God. For all the authority of him that sitteth on the throne is made over to this Son of Man. A fiery stream issued from before the Ancient of days. This stream represents the judicatory power of God's word. My word, says Christ, shall judge them in the last day. He will burn up the chaff with unquenchable fire. We have read of a stream of fire issuing from a burning crater in the Hawaian Islands, a flood of fire moving awfully and irresistibly onward. Who could stand against a stream of fire? Yet it can be done more successfully than sinners will be able to stand against the word of God in that fast-approaching day. For that that day is at hand would seem to be the teaching of the times. What a blessed day that in which the law of Christ shall be universal and supreme on this globe of ours. The prophetical vision exhibits to us one transaction at the throne and another (perhaps not another) on the battle field of the world. In the 14th verse we have "Dominion, glory and a kingdom given to the Son of Man, that all people, nations and languages should serve him." In verse 27th we have "the kingdom and dominion and the greatness of the kingdom under the whole heaven" given to the people of the saints of the most High. We see then that this transfer of authority from the Governments of earth to the hands of the Lord Jesus is not to be effected without the agency of the people of God. When Christ was asked by Pilate if he was a king, he answered in the affirmative, but added that his kingdom was not of this world. His kingship consisted in witnessing to the truth. And that is all that the people of Christ have to do. They testify concerning Christ. All they seek is to persuade men to receive the Gospel and when this is done Christ is found to be in the ascendency.

FOOLS PHOTOGRAPHED FROM HEAVEN. V.

"He that hideth hatred with lying lips and he that uttereth a slander, is a fool." Proverbs.

A man has a feeling of aversion to another and can give no good reason for it; perhaps it owes its origin to an impression that the man does not think so highly of him as he thinks he ought to; perhaps it is because the man's tastes are different from his, at all events the feeling is there and there is a command of God forbidding it to be there. What is the course generally pursued? If it seem to the person in whose heart is this feeling that a manifestation of the feeling will be against his own interests he endeavours carefully to conceal it by words and manners expressive of kindliness. He obliges himself to do violence to his own feelings and he is thus imposing a constant tax upon

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himself. He values liberty and yet he compels himself to forego it; for the man is not a free man who is under the necessity of exhibiting the opposite of what is in his own heart. Perhaps he despises hypocrites, and yet he undertakes to play the part of a hypocrite so that the other man may not know that he dislikes him. Dislike is one of the most unpleasant things to have in the mind, and if your enemy wanted to do you a spite, he could not more successfully accomplish it than by compelling you to have such a feeling in the heart all the time. It does not hurt him, for you have bound yourself to treat him as though you had the opposite feeling in your heart; it only hurts you. Do you not see what a fool you are making of yourself? You keep all the bad for yourself and give the man you dislike your best. Then when you find yourself in the company of somebody that you think you can trust, you relieve your overcharged heart by speaking disparagingly of the absent one. But the man who listens to a slander will repeat it. There is just as much pleasure in repeating it as in listening to it. So you furnish men with the means of detecting your hypocrisy. The very fact that you talk against the man behind his back, instead of telling him his fault, shows that you are a hypocrite, and the very people that listen eagerly to your slander are astute enough to see this. Your malevolence all comes back upon your own pate. Hatred in the heart is always bringing up the image of the object, and that image is confessedly an unpleasant one. It is plain that hatred in the heart is a thing very difficult to manage so that it shall not do more harm to the subject than to the object. Hatred robs a man of the best use of his faculties; it is a vitiating element in all his reasonings; under its suggestion you attempt to deprive your neighbour of his reputation and though your lie may run a long race with truth, truth is sure in the long run to win, for Truth happens to be enthroned highest of all principalities and powers.

Some there are who slander the greatest and best Being in the universe, and are ever ready to speak of his works as faulty, of his gifts as inadequate, of his chastisements as undeserved, of his promises as not worth acceptance, of his warnings as not worth attention. The idea of a worm of the dust venturing thus to slander the Author and Upholder of all, shows an almost inconceivable height of folly, such as might make the inhabitants of hell laugh the slanderer to scorn. Men are every day slandering the Bible and denying it that reception which they are ready to accord to even the acknowledged fictions of men. Men ventured to say of Jesus, the image of the invisible God, that he was in league with Beelzebub. Was there ever a being more slandered than Christ? The poor slanderer cannot purge his heart from any of its stains; cannot banish such a foolish thing as pride from his heart; cannot save himself from anger; and yet he does not hesitate to speak against the Saviour of the world, whose redeemed ones are now before the throne by millions. And how many there are, professing to be honesty itself and patterns of morality, who miss no opportunity of speaking against the people of God, slandering them as hypocrites. He that hideth hatred instead of getting rid of it, is a fool in the sight of God, and will be, in the sight of man. There is only one thing to be done with hatred and that is to get rid of it; it will otherwise just as surely hurt you as you live.

SCOFFERS IN BOMBAY.

THE Rev. A. G. Lewis, Garrison Chaplain, Bombay, preaching on a recent Sunday in St. Thomas' Cathedral, used the following language, after having spoken of unbelief as the Goliath of the day:

"What if I tell you that between this night and last Sunday one who was once signed with the cross, once enrolled in the ranks of the Church, once made a member of Christ's mystical body—one who, for all I know, received the unction of the Spirit and knelt before God's altar, dared to say to me without fear, without sorrow, without shame, that for years prayer had held no place in his system of religion—dared to liken the Gospel history of Christ's birth to that of the fabulous incarnations of Hindu superstition—declared the Gospel to be immoral—set the Christian religion below the precepts of Budha, and the loveless teaching of those who follow the religion of the Arabian camel-driver. If you say, this is an extreme case, I grant it, but it shows the giant to be very bold if there is one such case. How are we to deal with such men? I said then, and I say again deliberately, "the *Christian family can have no place for such a man as friend or guest.* You will do battle with the man who insults your wife or your daughter—shall not the faithfull witness against the insulter of Christ—brand him and drive him out from among them if he persists in his sin? The notorious *roué* is driven from homes where maiden purity and honour dwell, yet the scoffing apostate may mix with our young men so easily led away by that which has the appearace of intellectual novelty, with our young women as easily led from true to false as from false to true."

These remarks have been made the subject of severe comment. The preacher is accused of want of charity. He may have been offended because of the want of respect shown to himself, in the expression of such opinions, and personal feeling may have led to this public denunciation of an individual. But we do not think that there is necessarily any want of charity, when a Christian congregation are warned against having intimate association with a person who prides himself on being an unbeliever, and who does his best to destroy the confidence that Christians have in God, in Christ, in the Scriptures. The apostle John says:

"If there come any unto you, and bring not this doctrine (the doctrine of Christ) receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

It is the privilege of every man to determine who shall be his associates, or at least to use the power so far as he has it. If a man uses profane language, or indulges in immodest speech, or is slanderous, it is the privilege of others to avoid his society and decline his visits; and none the less if he speaks revilingly of things we hold sacred. But the disbeliever of our days wants to deprive society of this privilege, and the cry of persecution is raised when any measures of this kind are recommended. It is a privilege that the disbeliever exercises himself, and it would be a strange thing indeed if he should invite Methodist ministers (for instance) to his table. No pressure would induce him to do it. The mere fact that men have been baptized in the Church of England, does not secure them from infidelity, as is abundantly evident at the present time, and this fact can hardly afford a line of demarcation between believers and unbelievers. "He that hath the Son of God hath life, and he that hath not the Son of God hath not life." This is a Scriptural line of demarcation. Perhaps the Rev. Mr. Lewis comes in contact at times with others who are sceptical, but who keep their scepticism to themselves in his presence. Now we think that he should not be so very much offended with the one who had the frankness to express his views. Perhaps the most dangerous infidels are those who profess to be Christians, and insinuate their scepticism as they have opportunity. Mr. Lewis calls for a David to meet the Goliath of unbelief so rampant at this day; would not a faith like that of David have fitly manifested itself in a kindly effort for the man's conversion? The writer of this was for eleven years in the deep Arctic night of infidelity, nor has he ever met with a more confirmed unbeliever than himself. He can plainly see now that they who shunned him did right. He remembers one solitary instance of a Christian friend seeking to persuade him that he was wrong, and he remembers it with a feeling of gratitude, though the effort was fruitless. We remember hearing a few years ago of a man who after a life of profligacy, had been converted in northern India. Subsequently, he found himself one day in a travellers' bungalow. A Scotch gentleman alighted at the same, and they got into conversation. The subject of religion being introduced, the new comer expressed his contempt for it, and poured forth a number of what he considered knock-down arguments. The other one answered in some such terms as these: Sir, I am sorry that my education has not been such as would enable me to reply to your arguments, but I would like to give you a chapter from my experience. He then went on to say what sort of a man he had been, enthralled by his passions, and a curse to himself and to others; how he found his way into a meeting at Lucknow, and was there led to trust in Christ, as a living, mighty Saviour, able and willing to do for him what he was unable to do for himself; how he had experienced this marvellous power of Christ and entered on a life of continual joy, peace and victory over temptation. Looking up, he was surprised to see tears in the eyes of the other traveller, and to hear him ask particularly where this had occurred and declare his purpose to seek the same influences; which he did with the same happy result. The annals of the Church tell of many such victories, gained by striplings who could not wear the armour of Saul, but whose faith in God compensated for the lack of weapons that men naturally trust in.

In this connection, we may notice the statement of the *Madras Times* that "among Protestant Christians the will to 'stamp out' opinion exists, and only wants opportunity for exercise."

What is the foundation for this statement? A series of papers on the *Destiny of Man* appeared in that paper, because a subscriber did not think them proper reading for his family, and closed his subscription. The intolerance is here altogether on the side of the editor, as he demands not only liberty to print what he likes, but would take from others the liberty of withholding their patronage.

GRACE ABOUNDING.

WITH reference to the letter from our correspondent "S" in this week's issue, we are very sorry that he should have supposed that there was the slightest reflection upon himself in what we said about his inability to read the hearts of men. We do not profess to be able to do it, nor do we attribute the power to any but God. We were stating what we supposed would be recognized as an unquestionable truth, viz. that one man cannot recognize perfect purity of heart in another. On the supposition that the Holy Spirit were so to put forth his power in believers that these should be enabled to walk in all respects worthy of their Lord and Saviour, justly, holily, unblamably, there would still remain the question, is the inner life of these believers perfectly accordant with their external life. A person who is not led by his study of the Holy Scriptures to believe that the Spirit of God is willing to secure such a result, will naturally make this comment upon the believers described in our supposition, that there is doubtless more or less of impurity in their motives, thoughts and feelings. He is compelled to make this comment, by his own theory; by his conviction that the full realization of the Spirit's power is not obtainable in this life. We are very sorry indeed that "S" has to complain of the tone of our article. Nothing was further from our intention than to give pain or annoyance, nor did we suppose that we were hurting the feelings of our correspondent. The eye-salve that we deny to him we deny to all. Our aim was to show that the appeal must be to Scripture, and not to certain persons alleged to have received fulness of salvation. It seems to us that our correspondent and ourselves have really the same view of this matter; and that both alike believe that it is impossible to infer with absolute confidence from the external walk the inner life. It is because "S" does not believe our position to be Scriptural that he opposes it; and it is because we believe it to be Scriptural that we maintain it. "S" challenges us to produce our perfect men and the tone of his letter sufficiently shows what reception he would give to any thus produced. He could only regard them as miserable pretenders, sadly deceived self-flatterers. Now we have none such to produce, either for the scorn or admiration of men. The one point that we speak to is this: all things that pertain to life and godliness are given us in Christ, and are available for

us in this present life and in fact must be obtained in this life or not at all. What Paul desired for the Thessalonians, is really obtainable by Christians if they with their whole heart, in faith, seek the blessing : "The very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." Furthermore we believe that the prayer of our Lord in behalf of his disciples, that they might be sanctified by the truth and made one with each other and with God even as he and the Father were one, shall yet be fulfilled on this earth, to the intent that *the world may believe.* The teaching of this passage evidently is (to our minds) that the world is unbelieving because Christians do not see that it is their privilege to be made perfect in one. Peter says in his first epistle : "As He who hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy for I am holy." Surely the command of God is the exponent of his will; and "if we ask any thing according to his will we know that he heareth us, and if we know that he heareth as we know that we have the petitions desired of him."

We have not a word to say against the piety and earnestness of those who differ from us. They do not profess to have reached so far that they are not glad of further help and further light; nor do we. We simply seek to show them that the Lord giveth more grace, even grace whereby they shall be enabled to bring forth fruit unto perfection. And moreover we believe that this abundant grace is not merely for advanced Christians, for "higher life" Christians, but for all who exercise the faith. Our conception of the matter pours contempt on man's achievements and man's attainments. All ground for self-complacency is taken away. We must learn the length and breadth of our corruption; know that we do not need Christ for some things, but for all. The reason why so many excellent Christians do not apprehend the fulness of their privilege in Christ, is that they do not sufficiently realize their own corruption. Within a few years a good many of those who were hungering and thirsting after righteousness, in all denominations, have found that the grace of God which bringeth salvation is available not merely for the pardon of their sins, but for the cleansing of them from all unrighteousness. Instead of receiving Christ for a portion of what God required from them, they received him for all. As the branch abides in the vine, and receives from it a continual and ample supply for all its exigencies, so may the Christian abide in Christ and momently receive from him what he momently needs. Our perfection is in Christ, and the triumph of our faith is in the realization of our utter defectiveness apart from him, and in living by the faith of the Son of God, continuously.

The command to love God with all our mind, heart, strength and soul, does not mean that we are to love God with a perfect mind and with perfect strength, but with *our* mind and strength. If we had been living all our days in sinlessness, our mind would be characterized by endowments such as it has not now. It is defective in memory, in judgment, in acumen, in the ability to think rapidly &c. &c. Our strength means such power as we *now* have; and to say that a believer cannot love God with all his strength, i. e. as much as he can, seems to be a contradiction in terms. Love reigning in the heart, is a wonderful benefactor to the whole nature ; its tendency is to improve the mental as well as the emotional faculties; but it does not bring all the redeemed up to one dead level of uniformity.

The branch, abiding in the vine, receives a measure of sap and utilizes it, and in the process grows, so that to-morrow it will demand a larger supply and receive it. In like manner they who abide in Christ, grow in grace and in fruitfulness. "I am glorified in them," says Christ. "Herein is my Father glorified that ye bring forth much fruit." We find no trace here of the idea that the Christian's holiness is a rival to that of Christ or of the Father. The idea is that we have no holiness but that which comes to us by continuous faith. Thou only art holy. There is none good save, one. The sanctification of Christians is simply the exhibition of God's holiness. "He will come to be glorified in his saints and admired in all them that believe." The song of the redeemed on high (Rev. vii. 12) shows that the idea of any man pluming himself on his wisdom, honour, power and might, is simply absurd, all these having their source in God, the only Wise, the alone Holy, the only Potentate, the only true One.

The position which "S" thinks remarkable for its weakness, seems to us the same as Paul assumes in the words, "Let God be true though every man a liar." We believe that Christians are very slow to understand all that God is willing to do for them and by them, and that it is a great deal safer to look to God's word for information as to what he will do, than to look to the testimony of Christians whose views as to the pleasure of their Lord are limited. We are very far from believing that the fulness of the Spirit is never enjoyed till within a minute or two of death. The testimony of many thousands is opposed to this, and we are the more disposed to receive it because we find the warrant for seeking the fulness of the Spirit's power so plainly in the Bible.

CORRESPONDENCE.

CHRISTIAN PERFECTION.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—Having read with attention your article on the "Perfect Man," and the letters of "S." and "R." I venture to send you a few thoughts, in the hope of removing what I believe to be a nominal difference of opinion, and aiding in the establishment of the real unanimity, which exists. Our appeal must ever be to Scripture, our only "rule of faith," but it is of importance that the principles of interpretation, which we adopt, be true and of universal applicability. There is a harmony or *consensus* of Scripture: and there are both promises, and statements. The principles applying to the one do not always apply to the other. There are also promises of a conditional as of an unconditional character. We may also premise in this connection that the meaning of any particular verse is to be ascertained mainly from its context. Words here used require careful definition, and "R." deserves thanks for attempting this. But, sir, I am not sure that you endorsed "R.'s" views on this point. A distinction of a valid nature does exist between voluntary, and involuntary failures to keep God's law: if we define sin as only a voluntary transgression of God's law, and exclude involuntary failures from this category, of course we may so use the word sin. But probably it will be seen, that, when we speak usually of sin, we include both voluntary, and involuntary failures: and in common language sinless perfection, would mean the absence of both as man's sinful or imperfect condition implies the presence of both. Many men, who do not voluntarily sin against God's law, are yet in common usage, and in Scripture language called sinners. (1 John iii. 5, v. 17) When Scripture contains the exhortation "be ye holy," or "be ye perfect as your Father in heaven is perfect," it cannot be said that anything short of sinless perfection is meant, for to say that God commits involuntary sins would be blasphemy. The standard of Christian perfection is the life of Jesus Christ, and in Him was no sin, voluntary or involuntary. The Christian perfection of Scripture is no doubt, truly defined by you, when you say "He is "simply one who fulfils the will of God in the "particular station in which God has placed him. He "is a man who is *faithful in all his relations*" to God and man. "My meat" said Jesus "is to do the will of him that sent me, and to finish his work." (John iv. 34). It is the distinctive prerogative of man, as regards the brute creation, to know his relations, and to act consciously. It may be easy for a man to say of a particular action, "I did not do that voluntarily." But so long as he is obliged thus to speak, he is imperfect relatively to Christ. Anger, hasty speaking and such things are for the most part "involuntary," and are yet marks that perfection is not attained. Complete obedience to the divine will in all things is constantly enjoined on us in Scripture: and inspired Scripture, and the means of grace have been given to us in order that the man of God may be "perfect." (I Tim. iii. 16) This fact presupposes its attainability. Scripture not only teaches the highest standard, but holds out the certainty of that being yet realized (1 John iii. 1, 2. 1 Corinth xiii. 12). "R" may be right in saying that this glorious perfection is not attainable in the Church below but he does not furnish proof for his other statement "nor in the Church above." The exigencies of argument should not be allowed to encourage extreme statements : for I cannot believe that R *voluntarily* made use of this latter expression. Heaven in Scripture, is that happy home where there shall be no sin of any kind : and to be robbed of this hope would be a robbery indeed. This is the *terminus ad quem*, the goal—the prize of the high calling of God in Christ Jesus. (Phil. iii. 14. Ephes. iv. 13). The Christian man cannot be content until he reaches this. According to the Scriptural idea the Christian life is one of continual approximation to this ideal – a course of going higher and higher until we appear before God perfect in Zion (Ps. lxxxiv. 7). Paul speaks of striving, (Phil. iii.) of exercising or training himself so that he shall have a conscience void of offence (Acts xxiv. 16). Peter says "Grow in grace." To imagine that the Christian man reaches perfection here, and now, is to imagine that the child is the man, to induce precocity or prematureness. Those who have lived long years in communion with Jesus, and served long years in His vineyard have attained unto remarkable freedom from sin—remarkable devotion and consecration. As they draw nearer the heavenly city a celestial radiance is reflected—they see clearer "the king in His beauty."

We must distinguish between partial perfection and absolute perfection. The former is relative to the knowledge possessed; and as the Christian continually knows more and more of Jesus—shall He ever know all ? his state shall be more and more perfect. That God's servants do attain unto great heights in the Christian life who can deny. Leaving out of the question impracticable mystics and quietists, as we must, we have yet among the great heroes of grace in the mission field, or at home many well known cases—we do not require to go far to find them. Their experience we find recorded : and they would be the first to admit that there is a perfection higher than what they have reached. Their knowledge of God's will, His holiness, enabled them to know how far short they were of that. Here *their* experience is of value ; for you are probably correct in saying that other men are not qualified to judge of them in this matter. God only knows the motives —He only tries the reins. Can any Christian man come forward in the full consciousness of God's perfect holiness (Isai. vi. 2, 3 Heb. I. 13., Rev. xv. 4) in the full presence of God (Heb. xiii. 29) and say, "I have consciously attained the highest perfection in all my relations, of which my redeemed nature is capable." Would Paul have said so ?

The Christian man is *de jure* or *of right*, perfect : for Christ's redemptive work is gloriously complete (Titus ii. 14). Christ "is made unto him wisdom, and righteousness, and "sanctification, and redemption" (1 Cor. I. 30). Faith lays hold on Christ not only as righteousness (justification) but as holiness (sanctification). Both he becomes conscious of as for him by faith ; but while in the one case he *at once* knows that he is freed from the penalty of sin, in the other he knows that *he is* freed from the power of sin only gradually. It would be derogatory to the completeness of Christ's salvation, to assert that man can never be free from sin's power : for "His blood cleanseth from all sin."

And lastly, our duty as Christians is ever to hold forth this standard of sinless perfection. "These things" says St. John (ii. 2). "I write unto you that ye sin not." The tendency of human nature is to be content with a lower standard than that of Christ : and harm, perhaps, has been done in the history of the church by underrating the glorious grace of the Saviour. Perhaps men have not sought as they might have done for full consecration—for an ever present powerful faith. Yea verily : this is sadly true. But in rectifying one error we must guard against falling into another. In seeking to urge upon men the duty and privilege of being perfect, let us not lower the standard, and so derogate from God's perfection. "R." apparently quoted John vii. 17 without reference to the context: for Christ is here defining those who shall be able rightly to judge of His teaching. Certainly the more we do His will, the more shall we be in sympathy with Him, and the more shall we know of His glorious perfection. As Christian men let us not be content with any measure of attainment until we are delivered from the conditions of time and sense, of temptation and tribulation, and through suffering made perfect as was the Captain of our

salvation. "We know not what we shall be, but when he shall appear, we shall be like him, for we shall see him *as he is*."

I am, yours sincerely in Christ,

BUCHANAN BLAKE.

THE PERFECT MAN.

DEAR SIR,—Will you kindly allow me to make a remark or two on your article bearing the above title in last Saturday's Guardian.

(1.) You say "If we find it clearly written in the book that God requires complete holiness of his people, and promises to bestow it upon those that seek it believingly, this is a sufficient foundation for our conviction that it is attainable though there should be not a single person in the world in the enjoyment of the blessing. The final appeal in fact the only satisfactory appeal must be to God's Word." I cannot help thinking that the principle here laid down is a very unsafe one. For example it is not the first time that theologians have been compelled to give up as erroneous what they at one time cherished as God's truth, clearly written in the book, because the advancing light of science showed without controversy that their interpretations of certain passages were altogether wrong. Now the facts of history are as important as those of science; they have also their place in the interpretation of Scripture, and if the records of human life shew conclusively that the perfect man never has existed I think we have good grounds for believing that God has not given any promise to warrant such an expectation. I can well imagine how pithily and with what keenness you would press upon the inconsistency of those who, in defiance of God's teaching in nature, would hold by their antiquated opinions; but it appears to me your position is exactly an analogous one. It is this. You hold that God has clearly promised the attainability of complete holiness in this life to the believer, and although no man may yet have appeared who has possessed this spotless character, this does not in the least alter your reading of Scripture. The facts may be against the doctrine, but all the worse for the facts. Such a position appears to me quite untenable and remarkable for its weakness. The discrepancy betwixt the promise and the history of believers can only be explained in one of two ways; either God makes void his promise or you have misread the word. All Christians will be at one in saying the second only is possible. A review of the facts of the case as well as the recollection that the great majority of the most advanced believers of all ages have found no warrant for expecting such sinless perfection ought surely to make one pause and reconsider the subject. Excuse me then if I affirm in opposition to you that the final appeal is not simply to God's Word. It would be so if this were a question above our reason, but this is not the case. We have *facts* to deal with as well as the *Word* and there must be harmony between them. *Both* constitute the final court of appeal.

(2.) It would appear however that even if such a sinless man walked our earth his contemporaries would not be able to recognise him, at least you think I would have the greatest difficulty in so doing; for you are pleased to let it be known that 'S,' supposing such a man were presented to him, would not be satisfied but take for granted "that there must be something defective in the motives, the feelings, the imaginations of the man." He would need eyesalve to see the inner life of the spirit-led man. He would not be convinced by the example of any Christian however blameless his life. Do you call this sort of thing argument? Does it in the least minister to the elucidation of the subject? Supposing I retaliated in kind would it be helpful to your spirit and mine? Perhaps I am not so censorious in my judgments of others as you suppose, and I certainly would not demand all that you think necessary before certifying to the character of the perfect man. I would if you please dispense with the eyesalve for the present. I would also not be over curious to know all the ins and outs of his daily life. I would rather let him become his own certificate and if he answered the following questions in the affirmative would acknowledge that I had for once been in the company of such an one. The first question would be, Do you day by day love the Lord your God with all your heart, soul, strength and mind, and your neighbour as yourself? and the second, Do you feel as each day's labor closes that you can calmly commit your soul into God's keeping without confessing any sin of heart and life? Seeing then the method I would adopt in judging is somewhat different from what you supposed necessary I would again ask, for the third and last time, if any man ever lived, or is living, who comes up to these requirements?

(3.) Most willingly do I acquiesce in all that you say regarding *The man Christ Jesus* and the treatment which He received from his countrymen. *He was the perfect man* and He stands alone in this peerless majesty. The world knew Him not and at last rejected Him. There were however some who did recognize Him. "Now lettest Thou thy, servant depart in peace for mine eyes have seen Thy salvation." But what has this to do with the matter before us? Am I to understand that the analogue of Christ and the Jews is the perfectionists (I use this word for the want of a better) and other Christians? Such an assumption is worthy of the severest condemnation. This is not a controversy, as you very well know, betwixt Christians and the world, but amongst Christians themselves; and one reason why it has caused so much division and estrangement is the assumption as well as mistake of those who adopt the perfection view that they are on a higher level than other Christians. I for one fail to see it. I know and have read of some who cannot adopt this view but who are not one whit behind in any gift those who do. They are as eagerly striving after higher attainments in the divine life, are as anxious to know the mind of the Lord, and to follow it fully, and are as willing to spend and be spent in his service as they are.

I have written these letters not for the purpose of raising a controversy but simply to ask a question and have been led at this time to write lengthily because I do not think you have hitherto met my question fairly; certainly I have to complain of the tone of your article. I will however conclude with saying that I know of a perfection *which is mine and the heritage of all true believers* and as I think of Him daily and desire to become more like Him I believe that the *growing likeness*, true of believers only, is the earnest of that *perfect likeness* which will be made manifest when we shall see Him as He is. You would sing with me I am sure (from Wesley,)

> Jesus, Thy robe of righteousness
> My beauty is, my glorious dress;
> Midst flaming worlds in this arrayed
> With joy shall I lift up mine head.

S.

—SIR,—With reference to the letters "M" and "A. C. B." which appeared in the last issue of your paper I beg to offer the following explanation. I admit that for some of the arguments contained in my letter of the 22nd ult., I am indebted to Dallet, but I utterly disclaim the intention imputed to me of endeavouring to convince the readers of the "Bombay Guardian" that those arguments were purely *my own*. Such a sentiment, had I been actuated by it, might justly be considered as ignoble; but the idea of plagiarism was never, not even for a moment, contemplated. My reason for adducing at all some of Dallet's many arguments was no other than that I believed they contained powerful proof in support of the subject I had brought forward.

I however own that I have been guilty of a serious mistake which has not unnaturally given rise to the letters of "M" and "A. C. B." above alluded to, and that is in my not having mentioned from whom I extracted my quotations or in not having put them in the *usual* citation form,—which purely through an oversight, when writing my letter, I omitted to do.

Trusting that this explanation may be regarded as satisfactory.

I am, Sir, yours,

J. F. P.

[We do not think there need be any further reference to this matter. ED. *B. G.*]

NOTICE.

THE Quarterly Sunday School Sermon will be preached to-morrow at 11 A. M. Falkland Road Hall, by Rev. I. F. Row.

Epitome of News.

SATURDAY, AUGUST 31.

—The first batch of the Indian Contingent—the left wing of the 2nd Ghoorkas—arrived here yesterday.

—On Saturday last John Passimore, a private of the 2-16 Regiment, put an end to his existence by shooting himself.

—*Cochin Argus*: For Roman Catholic funerals, fess are charged for the cross according to the value of the material with which it is made. Only the poor and those who cannot afford to pay higher fees have the wooden cross for their funerals, while the gold and silver crosses are reserved for the wealthier classes. How the clergy can take any part in this direct encouragement of vanity we really cannot understand. We leave to Catholics of good sense to say which is a most edifying spectacle—the body of a Christian on his last journey to the grave preceded by a magnificent gold cross, or by a simple wooden cross? Well may we exclaim with Solomon, "Vanity of vanities, all is vanity."!

—*Times of India*; Surat: To-day Mr. Gill asked the Judge to commit Motilal, inspector, and his police karkoon for contempt of Court, as Motilal has ordered the karkoon, a witness in the case, to take notes for him to communicate to witnesses, in contravention of the order of the Court. The application was not entertained. Yesterday the witness Roshen Beg said he gave evidence before the magistrate through police zoolum, and Tribhowan Bhika to-day made a similar statement. Mr Gill renewed his application for bail, but it was refused. The Deputy Collector, Mr. Ollivant, was cross-examined at length as to the state of feeling here previous to the riots.

MONDAY, SEPTEMBER 2.

—We learn from a Ceylon paper that on the day before the arrival at Colombo of the El Dorado, now in the Madras roads, the doctor of the vessel disappeared. He was last seen at 2 a.m., sitting on the side of the ship, smoking, and it is supposed that his hat blew off, and in trying to save it he overbalanced himself and fell into the sea. There is no reason to suppose that he committed suicide.

—Lieutenant-Colonel Bonus, R. E., having recently inspected the Indus Valley State Railway, has, it is stated, reported that a space of some 70 miles of that railway has been more or less injured by floods, and will have to be re-constructed.

TUESDAY, SEPTEMBER 3.

—*Sidney News*; correspondence relating to the New Caledonia massacres: A number of wrongs are alleged to have been committed against the natives which, if they can be supposed to have been cumulative, would fully account for the rising. It appears that some of the chiefs have been compelled to furnish a number of servants to the Government for a very insufficient amount of pay, any neglect of these or other imperious demands being punished severely either by imprisonment or in some cases by the burning of villages. Their land has also been seized, as it would seem unwarrantably, a village near the scene of the massacre having been lately appropriated. Some individuals amongst the settlers have, in their dealings with the natives, been guilty of gross wrongdoings. Monsieur Lecarte, described as a man of infamous character, is said to have aroused the abused race by a reckless seizure of land, and in another instance, Chene, a settler, is said to have abducted a woman belonging to a tribe, who, in revenge, murdered his family. Chene thus caused the first outbreak, which spread with such rapidity that several outlying settlements were surprised, and their inhabitants butchered indiscriminately. The colonists are up in arms, and the French Government are reported by telegram to be sending military reinforcements, but the danger may be considered past. But the warning remains. There can be little doubt that outbreaks such as that which has occurred in New Caledonia are due not so much to the treacherous instincts and warlike habits of the natives as to the wanton misconduct of the invaders of their soil; and unless the natives there and elsewhere in Polynesia are protected from the violence of the whites who settle amongst them, reprisals may be expected.

—*Bombay Gazette*; Surat, 2: Mr. Pollen gave his decision to-day on the renewed application for bail. Bail was accepted for the last three prisoners, who were connected with the less serious offences, but it was refused for the first three, the vakil and the two editors.

—The Marine Court in the case of the collision between the Str. European and Ship Stornoway, decided that the masters of both vessels, deserved severe censure.

—*Edinburgh Review*: "The history of vulgar errors is one of the most curious pages in the records of human society. We have daily experience, without invading the precincts of religion, of the eagerness with which every marvellous absurdity is caught up and propagated, and of the difficulty of effacing its pernicious traces. But we hardly know of any example in which a fraud of this magnitude [that of the lady of La Salette] has been cultivated with equal success, or in which its progress can be so regularly followed. Shall we say—for we say it with pain—that after all, there are many things that men love better than

truth? They prefer to it their own false gods, and for that reason the Almighty set the first canon of his law against idolatry. They prefer to it power; they prefer to it wealth; they prefer to it mere wonder. To all these things truth is perpetually sacrificed. The noblest and the rarest act of an exalted nature is to suffer and even to die in manliness and simplicity for truth alone."

—Geelong, Aug. 4: "A frightful and fatal accident occurred last night in front of the Botanical Gardens Hotel. A boy named Hery Alfred Ruffin, who was exhibiting in conjunction with Alexander, the local Blondin, was walking on a wire rope stretched across the broad roadway of the street from the roof of the hotel named, and on reaching the centre of the wire he met Alexander, who had walked from the opposite side of the street. Both shook hands, and when Ruffin, who had sat down to allow Alexander to pass him, was about getting up to return, he became giddy and fell from the wire on to the road, the height being twenty-seven feet. Ruffin was at once picked up, and it was found that his skull was fractured and his right thigh broken in two places. He was at once taken to the hospital, and died there a few hours after."

They who encourage such exhibitions by their attendance, must share in the responsibility of such a result as is mentioned above.

—*Indian Chr. Herald*: We have great pleasure in recording the baptism at Bhowanipur, Tuesday last, by the Rev. Wilkins, of Babu Kali Prassana Mukerjea, a young man who is a native of Panchara in the district of Burdwan. We learn that our young brother, while prosecuting his study in the Government College, Berhampore, where his late father held an appointment, was led to enquire into the claims of our Holy Faith, and was convinced of its truth through the instrumentality of the Revds. Hill and Nanda Lall Dass, missionaries at Berhampore.

—We acknowledge receipt of the *Indian Railway Travellers' Guide* for September, with map, published at the *Bombay Gazette* Office, price 8 annas.

Wednesday, September 4.

—*Advance*: "The number of churches and of converts in Japan doubled in the past year. The opening there is without a parallel in missionary history."

—"Whilst I was residing at Moulmein," says General Fytche in his recent work on Burmah, "I saw a ghost with mine own eyes in broad daylight, of which I could make an affidavit. I had an old schoolfellow who was afterwards a college friend, with whom I had lived in the closest intimacy. Years, however, had passed away without our seeing each other. One morning I had just got out of bed, and was dressing myself, when suddenly my old friend entered the room. I greeted him warmly, told him to call for a cup of tea in the verandah, and promised to be with him immediately. I dressed myself in all haste and went out into the verandah, but found no one there. I could not believe my eyes. I called to the sentry, who was posted at the front of the house, but he had seen no strange gentleman that morning. The servants also declared that no such person had entered the house. I was certain I had seen my friend. I was not thinking about him at the time; yet I was not taken by surprise, as steamers and other vessels were frequently arriving at Moulmein. A fortnight afterwards news arrived that he had died, six hundred miles off, about the very time I saw him at Moulmein. It is useless to comment upon this story. To this day I have never doubted that I really saw the ghost of my deceased friend.

—*Overland Mail*, Aug. 16: Amongst the deaths recorded this week are:—Sir John Ennis, Bart.; Col. N. Geoghegan, late 25th Madras N.I.; Col. W. S. Adams; Lieut.-Col. W. G. Ward. Madras S.C.; Lieut.-Col. R. Chalmers, Bengal S.C.; and Mr. W. C. Hannah, of Calcutta.

The negotiations between Berlin and Rome have been interrupted by the death of Cardinal Franchi, and it is generally thought that his successor will be less tractable than the late versatile Minister of State. However, it seems that even the pliability of Prince Bismarck has been considerably exaggerated. The Chancellor of the Empire has not the slightest idea of repealing the so-called May Laws at the bidding of the Curia. He is willing to grant an amnesty for all offences committed under these laws, but he who accepts an amnesty, which means a full pardon, recognises that he has been in the wrong, and by implication promises not to repeat the offence.

The forty-eighth annual meeting of the British Association was commenced at Dublin on Aug. 14, Mr. W. Spottiswood presiding.

—The death is announced of the Rev. George Gilfillan, which occurred suddenly at Brechin. He was the author of 'A Gallery of Literary Portraits,' 'Bards of the Bible,' and numerous others works, besides being a voluminous contributor to periodical literature. Under his superintendence, Mr. Nichol, of Edinburgh, published his well-known octavo edition of the British Poets in a number of volumes. Mr. Gilfillan was the minister of a church in Dundee, and has been prominent amongst the Scottish clergy for the broad views which he enunciated from his pulpit and elsewhere.

Thursday, September 5.

—The Str. *Gwalior*, with English Mails, left Aden for Bombay, Wednesday at noon.

—The death of the Rev. John Robinson, for many years Bengali Translator to the Government of Bengal, is announced.

—*Truth* has been told that the Speaker's attention has been called to the amount of liquor habitually drunk by some M. P.'s within the precincts of the House of Commons.

Berlin, Aug. 16: Hodel the perpetrator of the attempt upon the life of the Emperor William on the 11th May last, was decapitated early this morning.

—Capetown, July 30: The frontier news is satisfactory. The Government has obtained a cession of the western bank of St. John's River. Colonel E. Wood's column has reached Kokstad all well. In Griqualand West hostilities still continue. In one engagement on our side, Mr. Arnold, of the Diamond Fields Horse, and two Zulus were killed, and four Europeans wounded. A subsidy of £15,000 per annum for a telegraph between the colony and England has been passed.

—*Times of India*; Shajehanpore, 3: Gopinath, who attempted the murder of Mr. Tyrrel, C.S. while the latter was playing at lawn tennis, was this morning sentenced to transportation for life.

—The late Sir Cowasjee Jehangheer, C. S. I., left Rs. 12,31,000, about six times the amount of his benefactions. He had no children.

Friday, September 6.

—Mr. Hunter, Officiating District Superintendent of Police, Hissar, has been suspended from duty with loss of pay for six months, at the expiry of which he will revert to the bottom of his grade. The cause is grave discourtesy to Rai Hukm Chand, Extra Assistant Commissioner.

—Deaths last week, 591.

—The ordination of Buddhist priests is a remarkable ceremony in China. A correspondent of the *Foochow Herald* describes the ceremonies on one such occasion. The candidates for holy orders, he says, each attended by two priests, knelt before tables which stood about the temple, and on their shaven heads were placed from three to a dozen lighted pastilles of incense which were left to burn into the flesh. Meanwhile the priests recited texts, and in twenty minutes the ordination was over. Another priest, anxious to become a Buddha himself, stood before the three great images of the deity, quietly burnt a finger off, and hoped that when two or more of his fingers had been consumed by slow degrees, he would have attained his object!

—The *Examiner*, referring to the Marquis of Lorne's appointment to the Viceroyalty of Canada, says it is stated that this experiment of a Royal or demi-Royal Governor will, if it should prove successful, be repeated in other colonies. It is, indeed rumoured that the Duke of Connaught is to be the next Viceroy of India, and it is further added that, if Lord Beaconsfield should be able to carry out his idea, the great governorships of our Empire will soon be considered as belonging by right to the members of the Royal Family.

—The height of water in the Vehar Lake is 59 feet against 52 feet at this time last year.

—*Poona Herald*: The *Indu Prakash* of the 19th instant, says regarding the Honourable Rao-Sahib V. N. Mandlik that at the time of the last lunar eclipse, he got himself weighed with rupees. These amounted to 9,500, and he has set these apart to be distributed among mendicant Bramins as alms. Now, did any body ever dream before, that the Rao Sahib was capable of doing such an absurd act of superstition? From the education, learning, and good fame of the Hon'ble gentleman many persons may have formed some notions of him. But they will now modify these notions when they learn that in spite of his eminent knowledge of law, his excellent and liberal education, and his prominence on some occasions in taking the lead in political opposition to some unjust measures of Government, Mr. Mandlik is yet a man of the 5th century *B. C.* This superstition, which we are unwilling to call hypocrisy, has given him the distinction of singularity; while some of our educated men have been perseveringly struggling to bring about social reforms, Mr. Mandlik with his persistent orthodoxy has been countermanding much of the effect of their noble exertions. We wonder how Mr. Mandlik's education, and the superstition which he is fond of showing, can remain in the same brain pan. We do not mean to insinuate that Mr. Mandlik, in his fondness of praise likes to base it on old people's opinion. We would gladly believe that he is most averse to it. But yet we cannot help remarking that, from whatever motives his slow but continuous opposition to social and religious reform among natives may proceed, the conduct of this educated native gentleman of high education (pity!!) is calculated to do infinite mischief to the cause of social progress in India. If he were a man of less eminence, we should have passed him in oblivion, but as the circumstances stand, we are simply sorry for them."

Selections.

"PUT YOURSELF IN MY PLACE."

"I cannot wait any longer. I must have my money, and if you cannot pay it, I must foreclose the mortage and sell the place," said Mr. Merton.

"In that case," said Mr. Bishop, "it will, of course, be sold at a great sacrifice; and after all the struggles I have made, my family will again be homeless. It is hard. I only wish you had to earn your money as I do mine—you might then know something of the life of a poor man. If you could, only in imagination, put yourself in my place, I think you would have a little mercy on me.

"It is useless talking; I extended this one year, and I can do so no longer," replied Mr. Merton, as he turned to his desk and continued writing.

The poor man rose from his seat and walked sadly out of Mr. Merton's office. His last hope was gone. He had just recovered from a long illness, which had swallowed up the means with which he had intended to make the last payment on his house. True, Mr. Merton had waited one year, when he had failed to meet the demand, owing to illness in his family, and he had felt very much obliged to him for doing so. This year he had been laid up for seven months, during which time he could earn nothing, and all his savings were then needed for the support of his family. Aagain he failed, and now he would again be homeless, and have to begin the world anew. Had heaven forsaken him, and given him over to the tender mercies of the wicked?

After he had left the office, Mr. Merton could not drive away from his thoughts the remark to which the poor man in his grief gave utterance: "I wish you had to earn your money as I do mine."

In the midst of a row of figures "put yourself in my place" intruded.

Once after it had crossed his mind, he laid down his pen, and said: "Well, I think I should find it rather hard. I have a mind to drop in there this afternoon, and see how it fares with his family; that man has aroused my curiosity."

About five o'clock he put on a gray wig and some old cast-off clothes and walked to the door. Mrs. Bishop, pale, weary-looking woman opened it. The poor old man requested permission to enter and rest awhile, saying he was very tired with his long journey, for he had walked many miles that day.

The old gentleman watched her attentively. He saw there was no elasticity in her step, no hope in her movements, and pity for her began to steal into his heart. When her husband entered, the features relaxed into a smile, and she forced a cheerfulness into her manner. The traveler noted it all, and was forced to admire this woman who could assume a cheerfulness she could not feel for her husband's sake. After the table was prepared there was nothing on it but bread and butter and tea. They invited the stranger to eat with them, saying, "We have not much to offer you, but a cup of tea will refresh you after your long journey."

He accepted their hospitality, and as they discussed the frugal meal, led them, without seeming to do so, to talk of their affairs.

"I bought this piece of land," said Mr. Bishop, "at a very low figure, and instead of waiting, until I had the money to build, as I ought to have done, I thought I would borrow a few huudred dollars. The interest on the money would not be near as much as the rent I was paying, and I would be saving something by it. I did not think there would be any difficulty in paying back the money, but the first year, my wife and one of the children were ill, and the expense left me without means to pay the debt. Mr. Merton agreed to wait another year if I would pay the interest, which I did. This year I was for seven

months unable to work at my trade and earn anything, and of course, when pay-day comes round—and that will be very soon—I shall be unable to meet the demand,"

"But," said the stranger, "will not Mr. Merton wait another year, if you make all the circumstances known to him?"

"No, sir," replied Mr. Bishop, "I saw him this morning, and he must have the money."

"He must be very hard-hearted," remarked the traveler.

"Not necessarily so," replied Mr. Bishop, "The fact is, these rich men know nothing of the struggles of the poor. They are men just like the rest of mankind, and I am sure if they had but the faintest idea of what the poor have to pass through, their hearts and purses would open. You know it has passed into a proverb, 'when a poor man needs assistance, he should apply to the poor.' The reason is obvious. Only the poor know the curse of poverty. They know how heavy its falls, crushing the heart of man, and (to use my favorite expression), they can at once put themselves in the unfortunate one's place and appreciate difficulties, and are therefore always ready to render assistance, as far as they are able. If Mr. Merton had the least idea what I and my family had to go through, I think he would be willing to wait several years for his money rather than distress us."

With what emotion the stranger listened may be imagined. A new world was being opened to him. He was passing through an experience that had never been his before. Shortly after the conclusion of the meal, he rose to take his leave, thanking Mr. and Mrs. Bishop for their kind hospitality. They invited him to stay all night, telling him he was welcome to what they had.

He thanked them and said, "I will trespass upon your kindness no longer. I think I can reach the next village before dark, and be so much further on my journey."

Mr. Merton did not sleep much that night; he lay awake thinking. He had received a new revelation. The poor had always been associated in his mind with stupidity and ignorance, and the first poor family he had found far in advance, in intelligent sympathy and real politeness, of the exquisite and fashionable butterflies of the day.

The nexf day a boy called at the cottage, and left a pakage in a large blue envelope, addressed to Mr. Bishop.

Mrs. Bishap was very much alarmed when she took it, for large blue envelopes were associated in her mind with law and lawyers, and she thought that it boded no good. She put it away uutil husband came home from his work, when she handed it to him.

He opened it in silence, reads its contents, and said fervently, "Thank heaven!"

"What is it, John?" inquired his anxious wife.

"Good news, wife," replied John; "Such news as I never hoped for or even dreamed of."

"What is it—what is it? Tell me quick!—I want to hear if it is anything good."

"Mr. Merton has cancelled the mortgage—released me from the debt, both interest and principal—and says any time I need further assistance, if I will let him know I shall have it."

"I am so glad!—It puts new life into me," said the now happy wife. "But what can have come over Mr. Merton?"

"I do not know. It seems strange after the way he talked to me yesterday morning. I will go right over to Mr. Merton's and tell him how happy he has made us."

He found Mr. Merton in, and expressed his gratitude in glowing terms.

"What could have induced you," he asked, "to show us so much kindness?

"I followed your suggestions," replied Mr. Merton, "and put myself in your place. I expect that it will surprise you very much to learn that the strange traveler to whom you showed so much kindness yesterday was myself."

"Indeed," exclaimed Mr. Bishop, "can this be true? How did you disguise yourself so well?"

"I was not so much disguised, after all, but you could not very readily associate Mr. Merton, the lawyer, with a poor wayfaring man—ha! ha! ha! ha!" laughed Mr. Merton.

"Well, it is a good joke," said Mr. Bishop; "good in more senses than one. It has terminated very pleasantly for me."

"I was surprised," said Mr. Merton, "at the broad and liberal views you expressed of men and their actions generally. I supposed I had greatly the advantage over you in means and education; yet how cramped and narrow-minded have been my views beside yours! That wife of yours is an estimable woman, and that boy of yours will be an honor to any man. I tell you, Bishop," said the lawyer becoming animated, "you are rich—rich beyond what money could make you; you have treasures that gold will not buy. I tell you you owe me no thanks. Somehow I seem to have lived years since yesterday morning. What I have learned at your house is worth more than you owe me, and I am your debtor yet. Hereafter I shall take as my motto. 'put yourself in his place,' and try to regulate my actions by it."—(*Selected.*)

PAUL'S PRINCIPLES.

"All things are lawful unto me, but all things are not expedient."

"All things are lawful for me, but I will not be brought under the power of any."

"All things are lawful, but all things edify not."

"Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

"By manifestation of the truth commending ourselves to every man's conscience in the sight of God."

PAUL did not mean that unlawful things were lawful, but "all things which can possibly be lawful are lawful to me." (Bengel). He was speaking of meats and probably the deliverance from the ceremonial law was in his mind; for whereas of old a great variety of meats had been forbidden to the Jew, now all things were lawful to be eaten by him equally with the Gentile.

But Paul limited his liberty by another principle—that of Christian expediency; and this in a twofold relation: first, to himself, "All things are lawful unto me, but *I will not be brought under the power of any*;" and secondly, towards others, "All things are lawful, but *not all things edify*." All men recognize this distinction between what is lawful and what is expedient; but the world, and even many Christians, differ from the Apostle in this, that they describe their circle of expediency *outside*—whereas Paul, and all who wholly follow the Lord, describe theirs *inside*—that which is lawful. This is a vital difference. The former is Satan's doctrine—the latter is God's. All men act from motives of expediency, but whether it be the devil's doctrine, or God's doctrine, makes all the difference in human life.

But a still wider principle is stated by the Apostle in the same connexion: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." This is the foundation-stone of all right conduct, the keystone of the arch of human society. If this be acted on, the individual concience is at peace, and men live at peace with one another.

Abraham thought it expedient to go down to Egypt to escape the famine, and to say that Sarai was his sister, in order to save his life. But the riches which came to him in consequence, and to Lot through him, led to their separation, and to all the disastrous results to the weaker man, which reached their consummation in the shameful cavern on the mountain-side.

Sarai acted from expediency when she gave Hagar to Abram, instead of waiting for God to fulfil his promise in his own way; and there were sore years of consequent trouble in the tent.

The Jewish women who burnt incense to the Queen of heaven justified their rebellion against the word of the Lord by Jeremiah, on this principle of expediency, "for then had we plenty of victuals, and were well, and saw no evil" (Jer. xliv. 15-17).

It is the same still. To have plenty of victuals, to be well, and to see no evil, justifies everything. Never mind whether we are brought under the power of the things we do; never mind whether they edify others. A little change in the order of the Apostle's words, and everything is sanctioned: "Not all things are lawful, but all things are expedient." To do all to the glory of God is too strict a rule for weak humanity!

Yet Jesus Christ set us in this an example that we should follow his steps. It was lawful to restore his exhausted frame by food. It was lawful to cause stones to become bread. It was lawful to put forth his power and prove Himself the Son of God. But it was not expedient to do so at the suggestion of the tempter. To have done so would not have fulfilled the higher law, to "do all to the glory of God." Therefore He answered, "It is written: man doth not live by read alone, but by every word of God." And in due time angels came and ministered unto Him.

Would to God that we, his people, might all learn to follow in his steps! How many a by-path that seems lawful, but which leads to doubt and despair, would be barred by the principles of Paul!

It may be lawful to use as a beverage intoxicating drink; but terrible is the risk of being brought under its power. And even if we ourselves escape, how impossible is it that we should edify others by our example! And if not, can we drink even moderately of the intoxicating cup to the glory of God?

How closely this also applies to the habit of smoking, we need not say. How few who in early life overcome the natural aversion of the body to this pungent narcotic weed, escape being brought under its power! How fatally effective is their example on others! How rare are the cases in which a man can smoke to the glory of God; or that in doing so he commends himself to every man's conscience in the sight of God!

We have known brethren ranking high for spirituality who would not on any account smoke; they would say, "Imagine the Apostle Paul with a pipe in his mouth!"—and yet they hold fast the Christian liberty of drinking. It cannot be done without risk of being brought under its power. It cannot be done without failing to edify. Can it be done under present conditions in this land to the glory of God? Does it commend the drinker to every man's conscience in the sight of God?

In some houses of business Christian men keep large store of cigars and wine wherewith to treat their customers, and think they cannot do business otherwise. Let Paul's principles be inexorably brought to bear on this bad custom, and it would receive its death-blow instantly. Does it bring the buyer under the seller's power, and bring both under the power of wine? Does it edify either buyer or seller? Does it glorify God? Does it commend either to every man's or to each other's conscience in the sight of God? Will it minister, or help to minister, to either, an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ?

It may be lawful to turn wheat into whiskey, and barley into beer, but, tested by the principles of Paul, can the largest charity or the loosest generalization bring the avocation of the brewer, the distiller, or the publican, the tobacco manufacturer, or cigar merchant, within the Apostle's category of "good works for necessary uses" which he desired that the saints at Crete should learn to maintain, that they might not be unfruitful (Titus iii. 14, compare John xv. 2).

This doctrine of devils, that "all expedient things are lawful," eats like a canker into the heart of our national and even of our Church life. He that formed men has inextricably interwoven woe with wickedness; distress with disobedience; the woof of sorrow with the warp of sin. In tender mercy God has made the way of transgressors hard. But a Godless legislation says that the wicked *will* do wickedly, and it is expedient to make laws by which offences are sanctioned and their penalties removed. The unholy alliance with sin and the devil seems to succeed, and men of God set to their seal that the thing is right. "Be not deceived; God is not mocked. For, whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." No law, physical or moral, can be reversed; and if it seem so for a time, God's righteous judgment will avenge itself by the action of a higher law. Break the law of God and fight back its penalty of physical corruption, if you can and will; but the God of law will vindicate Himself in the deadlier moral corruption which rots the soul, "whether it be of a nation or of a man only."

Women professing godliness could not possibly adorn themselves in the unmodest apparel in which "Society" spends its evenings, if Paul's principles were loyally lived out. It is not lawful, if God's Word is law; it is not expedient, if "the thought of foolishness is sin."

These principles of Paul apply to the smallest matters of daily life. They are indeed the foundation of Christian character. If faithfully lived out, they would cleanse the Church and purge society. They would produced purity in thought and modesty in manners; integrity in business and faithfulness in friendship. In a word, they are the root of the holy conversation and godliness which characterize the manner of persons those ought to be, who profess to be hasting to the coming of the day of God.—(*Christian*).

SIR ARTHUR HAMILTON GORDON'S ADDRESS ON LEAVING FIJI.

H. E. SIR ARTHUR GORDON, Governor of the Fiji Islands, and H. M. High Commissioner for Polynesia, delivered a farewell speech on leaving Fiji, in the course of which he said, "He thought this colony had before it a great future. Its resources were not more considerable, perhaps, than those of some other tropical colonies, but it had advantages of position and extent which, if properly developed, could not fail to ensure its prosperity. Such development depended, of course, mainly, but not altogether, on their own energy. To ensure the healthy condition of things in the immediate future, he believed

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something else was requisite. You will not, I am sure," said his Excellency, "resent the free expression of my opinion any more than I do the free expression of yours, and I am bound to say that I think the ultimate and lasting prosperity of the colony depends very largely on the policy pursued towards the native population. The treatment of native races by settlers is not a brighter or more creditable page in our own history than in that of other nation. We have here the opportunity of acting in another spirit and of achieving a different result. If we follow the example of those great masters in the art of Goverument, the citizens of ancient Rome, and permit those who have come under our sway to develop in their own way and after their own fashion the civilization that suits them, we shall do wisely and well. But if we attempt to erect the most odious of all aristocracies, an aristocracy of colour; if at all time and in all circumstances native interests are to give way to the convenience or interest of the settler; if we regard the native occupants of the soil as those whom it is our right, and almost our duty, to oust and dispossess; if we look on them as mere instruments of servile toil to contribute to our own aggrandisement and profit, then I fear that sooner or later we shall feel the ill results of our own acts. There is no lesson in history more clear than that the commission of a social wrong, slowly or swiftly, but in all cases surely, works mischief to those by whom it has been committed, and this by the inevitable operation of fixed natural laws."

THE SWATOW MISSION.

PERSECUTION EVEN UNTO DEATH.

Rev. H. L. Mackenzie, writing from Swatow, June 5, says:—

"On Sunday, May 13, thirteen men met in the small chapel in the village of Tsah-kia, near the market town of Poih-huan in the Lu-fung district. Dr. Gauld and I visited the place in February, spent a night there, and had quite an encouraging meeting with the few men in that quarter who profess to be worshippers of God. Two of them had already applied for baptism, and had been examined by Mr. Gibson at Toa-ua in November, and were well thought of by him. There were the two who showed special kindness to Dr. Gauld and myself on the occasion of our visit, and impressed us very favourably. I grieve to inform you that both have been cut off, and, so far as we can learn, for no other reason than that they worshipped God and took the lead among those who did so in their neighbourhood.

"On the 19th, as the forenoon meeting for worship was concluded, a crowd of villagers, men and women, gathered and fiercely assaulted the seven or eight men who were still in the chapel, with hoes, knives, and poles. One of them, Thou Lip-tshun, ran to hide in his brother's house, but was dragged out of his hiding place to the riverside, and there savagely murdered, his head being nearly severed from his body; notwithstauding the entreaties of his two elder brothers, who, though not Christians, yet pleaded hard with his enemies to spare his life.

"One of the others was so severely beaten that he died on the tenth day after. His name is Phang Iong-heng, and it was in his house that Dr. Gauld and I passed a night in February. Doubtless his hospitality to us on that occasion was remembered against him by his enemies.

"This sad occurence has greatly distressed us, and our native brethren, especially in the Lu-fung district, are much excited. The case was put into the hands of the Lu-fung magistrate by Mr. Gibson, within three days of its occurrence; but the second death has greatly added to the gravity of the whole affair. The matter has been laid before our Consul, Mr. Gregory, who has written to the Tao-tai. The Lu-fung magistrate and his officials are, wo are informed, disgracefully mismanaging the case, and the persecutors, backed by some graduates and other men of influence in the Poih-huan quarter, are doing all they can by threats and bribes to have the matter hushed up. To-day Mr. Gibson and I intend to set out for Ho-tshan to do what we can to comfort the brethren in those parts, and also to help in pressing for a righteous settlement in the district city of Lu-fung.

"We have never before had such a serious and distressing experience in connexion with our work in the Swatow region. We feel that it is a time of special trial both to us and to the native Christians. We desire to look to the Lord our God, and to encourage ourselves in Him, remembering that He can make the wrath of man to praise Him, and can restrain the remainder thereof. He who reigneth over all is our refuge and our strength: may He plead his own cause! We beg for the earnest prayers of the Church at home."

TELEGRAPHIC NEWS.

Vienna, August 29th: Orders have been issued that the Austro-Hungarian army in Bosnia and Herzegovina is to be increased to 180,000 men.

Constantinople, 29th: Mehemed Pacha has been entrusted with the task of removing the difficulty as regards the rectification of frontier between Turkey and Montenegro.

Alexandria, 30th: A letter from the Khedive has appeared, abolishing personal rule and introducing government on constitutional principles into Egypt.

Constatinople, 30th: Turkey is concentrating troops on the Turco-Grecian frontier.

Vienna, 31st: The total losses sustained by the Austrians in killed, wounded and prisoners in Bosnia and Herzegovina up to the present amount to 1,500 men. The conclusion of a convention between Austria and the Porte is looked upon as improbable. The province of Herzegovina has been almost entirely subjugated.

London, Sept. 2nd: H. R. H. the Duchess of Edinburgh has been happily delivered of a daughter. The *Morning Post* demands that the British Government should insist on the withdrawal of the Russian Envoy from Cabul.

Constantinople, 2nd: The Sultan has complained to the Czar concerning the atrocities which have been committed on the Mussulman population of Bulgaria and Roumelia. The Czar in reply has expressed his regret at the troubles, but believes that the reports of the attrocities are overdrawn. An insurrectionary movement has taken place at Trebinje in Herzegovina where the Mahomedan population are fighting against the Turkish troops. The Porte has consented to adopt the reforms required by Great Britain in the Asiatic Provinces of Turkey.

New York, 2nd: Yellow fever, which has been raging in Louisiana, is now spreading with terrible rapidity throughout the Southern States.

London, 3rd: Public opinion in England is strongly in favour of the Government dealing promptly and decisively with the crisis in Afghanistan, but recognises that the Indian Government must take the initiative in the matter. —The *Daily News* states that the British Government must counteract Russian intrigues by force if necessary.—Consols yesterday closed at 95.

Paris 3rd: France has counselled the Porte to come to an agreement with Greece respecting the extension of frontier to the Northern Greek Provinces as arranged at the Congress, and further states that she would consider a naval warfare, carried on by Turkey against Greece, inadmissible.

London, 4th: The Saloon steamer Princess Alice, one of a line of excursion steamers running between London Bridge and Sheerness, while on her return voyage last night from Sheerness to London with a large number of excursionists on board, was run down by the steamer Bywell Castle, and sank before any assistance could be rendered. 550 passengers are known to have perished.—The British Ironclad Squadron, at present stationed in the Sea of Marmora, will shortly withdraw to the entrance of the Dardanelles.

Constantinople, 4th; An insurrection has broken out in the Province of Aidin in Asia Minor, and troops have been despatched to operate against the insurgents.—It is generally reported that Midhat Pasha has been recalled by the Sultan.

London, 5th: It appears that the Collision between the Bywell Castle and the Princess Alice took place near to Woolwich, the latter steamer sinking almost immediately. Latest particulars give a list of 600 drowned and only 85 saved. A telegram has been received from Her Majesty the Queen expressing her deep sympathy with the relatives of those who went down in the steamer, and the Lord Mayor of London has consented to receive subscriptions in their behalf.—News has been received which states that the Russian troops on the frontier of Bokhara are returning to Tashkend.—The 101st Regiment (Royal Bengal Fusiliers) now stationed at Cyprus, will relieve the 28th Regt. (North Gloucestershire) at Singapore.

PASSENGERS SAILED.

Per P. and O. Str. *Bangalore*, 30th, additional:

For Southampton.—Mr R J Sanders, Mrs Sanders, and Mr Mahomed Ismail Khan.
For Brindisi.—Mr Trevor.
For Venice.—Mr J Blackburn.
For Aden.—Surg G A Hughes.

Per Str. *Australia*, Sept. 1st:

For Genoa.—Mr F W Peterson, Deputy Surgeon C J Rogers, Mrs Rogers, Miss Rogers, Major H S Cline, Major E Y Walcott, and Mr T F Harkness.
For Naples.—Mr C Zerrenner, and Mr Charles
For Port Said.—Mr and Mrs B David, and Mr Lucas Aganaloff.

Per P. and O. Str. *Nepaul*, 6th:

For Southampton.—Mrs Phipps, six children and one infant, Mrs Hyde Edwards, Col T G Moore Lane, Mr Douglas, Mrs Hay, Mr and Mrs Archibald and infant, Mr J Kingsmill, Col Ogilvie, Miss Sinegog, Mr Vazir Mahomed, Mrs A D B Gomes, Miss M L Gomes, Three Masters Gomes, Mrs Tudball and two infants, Mr Sexton, Mr George, Mr L Taylor, Miss Elliot, Mr Taylor's infant, Capt Tidmarsh, Col Loudon, Mr and Mrs Le-Warner and infant, Lieut T H Eyre, and Mrs Coates and infant.
For Brindisi.—Mrs G S Lynch, Major F P Bartholomew, Revd J K Stuart, Mr A S Gerrard, Lieut Pennefather, Mr J Lonestre, and Mr Kemble
For Venice.—Mr T R Lewis, Mr McCleay, Col H R Osborne, and Dr P A Weir.
For Aden.—Nusserwanjee Jamasjee Moolla.
For Suez.—Mr Hood Cockburn.

PASSENGERS ARRIVED.

Per P. and O. Str. *Sumatra*, 4th:

From Southampton.—Mr C R Hawkins, Miss M McCarthney, Mr J M Keene, and Mr A C Rebling.
From Brindisi.—Capt Rowlandson, Mr Stainbrough, Capt Wallace, and Mr H B Hede stedt
From Venice.—Mr Dady D Panday, Hon Mr M Melvill, Mr J W Martin, Mr R H Revice, and Mr R Phillips.
From Suez.—Mr J H Carter.
From Aden.—Major H W Stockley and Mr Welch.

Domestic Occurrences.

DEATHS.

STRIP—August 25th, at the Ahmedabad Farm, Sophia Mary, child of Sophia and James Strip, aged 6 months and 3 days.
JEPHSON—Aug. 25th, at Khundwa, of abscess on the liver, Priscilla Elizabeth wife of W. Jephson.
STRANACK—September 2nd, at Bandora, Kathleen Mary, the infant daughter of F. D. Stranack, aged 11 months
SIGG—September 5th, at Nepean Sea Road, Gotlieb Sigg, of remittent fever, aged 38 years.

"BOMBAY GUARDIAN."

Subscriptions received from 31st August to 7th Sept. 1878, at the new rate.

Dr. R. Malhar, 30th September 1878, As. 10; H. J. Crowe, 31st Dec. 1878, Rs. 3; Elijah Samson, 30th Sept. 1878, Rs. 1; James Aitken, 9th April 1879, Rs. 5; Mrs. Calder, 31st December 1878, Rs. 7-10; C. Fitzhenry, 31st July 1878, Rs. 1; Rev. Dr. E. B. Cross, 28th February 1878, Rs. 7-10; J. W. Hartweil, 30th November 1878 Rs. 1-8

Advertisement.

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